# Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

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## ORIGINAL POETRY.

### THE FEAST OF BELSHAZZAR.

The golden lamps are lit
Upon the palace wall;
And gathered Princes sit
Within Belshazzar's hall.
Each knee prostrate before the throne
Of him, whose word—whose look alone
Hath o'er each spirit thrall.
Alas that man should bow
Before an earthly thing,
And bend his form and veil his brow,
Except to Heaven's own king.

And woman too was there
The silver cup to kiss,
Alas that she could share
In revelry like this.
That she, such splendor drawing nigh,
This scene of dark impurity,
Should recklessly deem bliss.
Then when each heart was light
And mirth's wild reign began,
Belshazzar in that hour of night
Forgot he was but man.

Thy relics, oh Jerusalem,
Which holy hands had wrought,
In pride he ordereth even them
Before him to be brought;
The cup and consecrated vase
Which shone in God's own dwelling place
Ere Israel's power was nought;
Ere prostrated so low
Thy walls Jerusalem,
That man hereafter scarce might know
The spot that once knew them.

Then from the holy cup
Is drunk the sparkling wine,
Then homage offered up
To other than God's shrine.
To images of stone and brass
The pledges and libations pass
As these had been divine.
In that same hour, a hand
Upon the wall did trace
The characters of God's command
Against Belshazzar's race.

The King oppressed with fear
And thoughts which o'er him steal,
Bids the astrologers appear
Its meaning to reveal.
In vain—in vain they hope to read,
Trusting a weak—an earthly creed,
What God's own hands conceal.
Their powerless spell is tried,
Their wisdom reckoned o'er,
Yet vanished is the skill—the pride
They trusted in before.

Then Daniel is led in
Before the Princes there,
A fearless foe of sin
God's Prophet and his care.
Belshazzar saith "I know thou art
Gifted in mind and wise in heart
Its import to declare—
And for thy neck shall be
A chain of gold prepared,
A scarlet robe flung over thee
With thee my kingdom shared."

The Prophets answ'reth—King
Thy gifts with thee remain,
Thy rich rewards for others bring,
The scarlet robe and chain.
Yet the interpretation now
Of this deep myst'ry I will show,
The secret words explain.
In heart thou hast been proud
Thy spirit hast not raised
To Him, before whom earth is bowed,
Whose name be ever praised.

The holy vessels thou
Hast in thy palace stained,
Thy wives and princes now
Their sacredness profaned.
To gods of brass and wood and stone
Thou hast ascribed the power alone
As they in heaven had reigned.
To idols thou hast bent
Wrought out by man's own hand,
To them thy soul's devotion lent—
Now listen God's command.

Mene—He hath numbered
The moments of thy reign,
In error thou hast slumbered
And shalt not wake again.
Tekel—in the balance weighed
Thine impotence hath been displayed
Thy spirit proud and vain.
Peres—thy kingdom now
Divided by God's might,
Before the Persian's power shall bow
Its glory veiled in night.

'Tis night—the Mede hath rushed
Within Belshazzar's hall,
And he with his vain idols crushed
Lie buried 'neath its fall.
His kingdom to another given,
His golden sceptre from him riven,
Now own a stranger's thrall.
That man might ever trust
The might of Heaven's high King,
Before whom nations are but dust—
This earth a transient thing.—O. W. W.

## RELIGIOUS MISCELLANY.

### INFLUENCE OF SABBATICAL INSTITUTIONS.

From an interesting work, just published in London by that industrious and fruitful writer, D'Israeli, on the life and reign of Charles 1st, we select the following passages relating to the influence on a nation, of the observance of the sabbath. The author is vindicating the memory of that prince from the charge, urged against him by the Puritans, of encouraging sports and other amusements, violating the sacredness of that day.

It may at first appear strange that a rite ordained in the most ancient state of the ancient Israelites, should have no inconsiderable influence in the modern history of Great Britain—and in no other! Nor can the subject be justly comprehended without investigating the nature of the Sabbatic Institutions of the Hebrews, and the history of the modes of the observance of Sunday, as we trace them through ecclesiastical history. It is only by this way that we can become acquainted with the subject, and comprehend the notions and the design of the English Sovereign and the English Archbishop who were dragged to the block as sabbath-breakers.

An entire cessation from all the affairs of life on each seventh-day, is a Jewish institution; it is not prescribed by the laws of any other people.

The minutest violation of its rigid observance incurred the sentence of death. A man gathering faggots in the wood was condemned to the punishment of lapidation, a punishment reserved only for the blasphemer, who in mockery of the God of Israel dared to pronounce the ineffable name. At a lower period of the Israelitish history, Isaiah in his sublime style impressed its extreme rigidity. "If thou restrain thy foot from the sabbath; from doing thy pleasure on my holy day; and shalt call the sabbath a delight; and the holy feast of Jehovah honorable; and shalt honor it by refraining from thy purpose, from pursuing thy pleasure and from speaking vain words—then shalt thou delight thyself in Jehovah." So inviolable was held the sanctity of this day, that its uninterrupted course was preferred to the preservation of life itself, of which history has recorded some instances of the most solemn nature, and some whose result has not been a little ludicrous.

The ancient Polytheists were as little acquainted with the customs of the insulated Hebrews, as are most of the modern Christians. To them nothing seemed so joyless as the austerity of a Jewish Sabbath. It was a strange abandonment of all the avocations of life. They saw the fields of the Hebrew forsaken by the laborer; the ass unsaddled; the oar laid up in the boat; they marked a dead stillness pervading the habitation of the Israelite; the fires all extinguished; the accustomed meal unprepared; the man-servant and the maiden leave their work, and the trafficker, at least one day in the week, refusing the offered coin. The most scrupulous superstitions had long been superadded to the strict observance of the Mosaic institution, by the corrupting artifices of the rabbinical Pharisees. The female was not allowed to observe herself in a mirror, lest she might be tempted to pluck a hair; the Israelite might not even scrape off the dirt on his shoes, he must not lift a weight, nor touch money, nor ride, nor bathe, nor play on an instrument; the most trivial act of domestic life connected with labor or business, was a violation of the Sabbath. Even the distance of a Sabbath-walk was not to exceed the space which lies between Jerusalem and the Mount of Olives; this was the distance between the Temple and the Tabernacle; it had been nicely measured, and the Hebrew in Rome on his Sabbath, was still counting the steps of a Sabbath-day's journey. The Romans too might have heard that these Hebrews when they have armies of their own, would halt in the midst of victory, on the eve of the Sabbath; and that on the Sabbath-day they ceased even to defend their walls from the incursions of an enemy. Had not the Romans profited by this custom in their last memorable triumph over Jerusalem?

But the interior delights of the habitation of the Hebrew were invisible to the Polytheist. He heard not the domestic salutation which cheerfully announced "the good Sabbath," nor the paternal benediction for the sons, and that of the masters for his pupils. He could not behold, in the twilight hour of the Sabbath, the female covering the fresh loaves, prepared for that sanctified day, with her whitest napkins, in perpetual remembrance of that miraculous food which had fallen from Heaven on every day, save the Sabbath. He could not behold the mistress of the house watching the sun set, and then lighting up the seven wicks of the lamp of the Sabbath, suspended during its consecration; a servile office once performed by her own hand in atonement of the great mother of mankind. For oil to fill the Sabbath-lamp the mendicant implored an alms, which was as religiously given as it was religiously used. But the more secret illumination of the law on the Sabbath eve, as the Rabbins expressed it, bestowed a supernumerary soul on every Israelite. The sanctity felt through the Jewish abode on that day, was an unfailing renewal of the religious emotions of this pious race. Thus, in the busy circle of life, was there one immoveable point, where the weary rested, and the wealthy enjoyed a heavenly repose; and it was not without some truth that Leo of Modena, a philosophical Hebrew, called this day "the Festival of the Sabbath."

### RULES FOR THE GOVERNMENT OF THE TEMPER.

The following remarks are from Mr. Robberds' Sermon on the Government of the Temper.

The first rule, which I would mention for the government of the temper is,—guard against the indulgence of a selfish feeling even in your best purposes; beware, even when you think you are entirely occupied with the welfare and interest of others, lest there be some lurking self-will which is seeking to be gratified.

Another caution which will frequently be found of use, and particularly in our intercourse with those to whom it is of most consequence that our temper should be gentle and forbearing, is this: avoid raising into undue importance in your own minds the little failings which you may perceive in others, or the trifling disappointments which they may occasion you. If we make it a subject of vexation, that the beings among whom we are destined to live are not perfect, we must give up all hope of attaining to that charity which "is not easily provoked." "It sometimes happens," says Dr. Johnson, "that too close an attention to minute exactness, or a too rigorous habit of examining every thing by the standard of perfection, vitiates the temper rather than improves the understanding, and teaches the mind to discern faults with unhappy penetration." I do not produce this remark of the moralist as a reason why we should shut our eyes to the errors and follies of our friends; but surely there is a difference between keeping them open to observe important failings, and subjecting every little real, or only suspected blemish to microscopic inspection. How much uneasiness and provocation do we seek, both for ourselves and our friends, if we fret ourselves into anger on an occasion which requires, perhaps, only a gentle word; or if we think it necessary to wear a frown, when every purpose of correction might as well, if not better, be effected by a good-tempered smile.

Again, if you wish to follow after that charity which "is not easily provoked," do not forget, in the opposition or disappointment of which you may feel inclined to complain, to make due allowance for the situation, feelings, or judgment of others; do not forget that these cannot always be expected to be in unison with your own. Is the subject of your complaint a difference of opinion? remember that others have understanding as well as you.

Another rule for government of the temper, closely connected with the last, if indeed it can be separated from it, is,—always put the best construction on the motives of others, when you do not understand their conduct. Do not let it be your immediate conclusion, that they must have intended to neglect or offend you, that they cannot possibly have a good reason for their behaviour. The common saying, "that second thoughts are best," has every chance of being true, when the first thoughts are the dictates of anger. And even when the first thoughts are confirmed by farther evidence, yet the habit of always waiting for complete evidence before we condemn, must have a calming and moderate effect upon the temper, while it will take nothing from the authority of our just censures.

It will further be a great help to our efforts, as well as our desires, for the government of the temper, if we consider frequently and seriously the natural consequences of hasty resentments, angry replies, rebukes impatiently given or impatiently received, muttered discontents, sullen looks, and harsh words.

After considering the effects of a bad temper, even when connected with good intentions, we shall be the more disposed to practise another method which may be mentioned, for correcting or guarding against it in ourselves. I have already advised a restraint to be placed upon hasty feelings of anger or dissatisfaction; but it seems advice that may certainly be followed, to check the expression of those feelings. If our thoughts are not always in our power, our words and actions and looks may be brought under our command; and, if I mistake not, a command over these expressions of our thoughts and feelings will be found no mean help towards obtaining an increase of power over our thoughts and feelings themselves. At least, our great good will be effected; time will be gained, time for reflection, time for charitable allowances and excuses; time for the question, which might be often asked with great advantage, "for what am I hurt or provoked?"

In all that has now been said, I have taken for granted that you think it a desirable thing to be convinced that the temper may be governed, and still more, to succeed in subduing and controlling it. I have not therefore thought it necessary to exhort you to the attempt, by a laboring description of the miseries which a bad temper inflicts on individuals and families, or by the more pleasing picture of hearts and homes filled by the constant sunshine of a good temper. Your own observations and feelings must be sufficiently able to supply the exhortation. May they be able also, under the blessing of God, to make you draw from the exhortations a firm resolution to remember and enjoy all the advantages of mind, temper, and spirit, which may be, and ought to be yours, as disciples of Jesus and believers in his promises.

## ORIGINAL MISCELLANY.

[For the Christian Register.]

### REPORT OF THE UNITARIAN BOOK AND PAMPHLET SOCIETY.

When three years since this society was formed, there were some who doubted as to its utility. The experiment has now been tried and proved successful. The object of this society is to bestow Unitarian pamphlets gratuitously upon such persons as wish for, but are unable or unwilling to purchase them. There are many such,—especially in distant parts of the country.

It would be superfluous to speak of the utility of a society like this, to such as consider the importance of correct religious views and sentiments—how Unitarianism blesses the heart which has been scorched by fanaticism or chilled by infidelity—and also that multitudes either cannot or will not obtain a knowledge of our system, except by the means of pamphlets gratuitously bestowed.

Many interesting facts of the benefits derived from the operations of this society have come to the knowledge of the Directors. An eminent lawyer in Georgia, for instance, who had been a warm opposer of Unitarians and Unitarianism, from the mere influence of its tracts, publicly renounced his orthodoxy and embraced the liberal faith. Nor can such results seem strange to those who are acquainted with the deep religious tone which pervades the publications it distributes, their happy illustration of what true "vital religion" is, to say nothing of their high literary merits, which certainly are of no ordinary character. It is particularly deserving of notice that these writings produce, as in the above mentioned instance, the greatest effect upon the most influential members of society; that from this class there is an increasing demand for them. The Amer. Unit. Assoc. has done and is doing a great deal; but publishing so many tracts at the low rate they do, together with incessant calls upon them of another kind, necessarily prevents them from attempting much in the way of free distribution.

It is sad to witness the effects of a mysterious and exclusive religion. Many have been found at the south and west, who boldly avowed their unbelief of Christianity; and when pressed by argument, immediately adverted to the absurdities of Calvinism. But when a rational system has been presented to their minds, and that system shewn to be in perfect accordance with the scriptures, they joyfully embraced the faith. "Send us," we have been frequently told, "send us that which will convince our reason, and preach not human creeds, but the pure precepts of the gospel, and you will find that they will be cheerfully supported."

The Unitarian religion requires to be known. It has been decried and defamed till not only the ignorant, but even the enlightened in many parts of our country, look upon it as upon some dreadful evil. Infidels they think are to be pitied, Unitarians to be abhorred. These misrepresentations would not deserve our notice were they not too often believed, and industriously propagated.—Unitarians, they say, do not pray—do not read the scriptures—do not administer the communion. They who teach and they who believe these things are to be convinced of their error by our publications. These they sometimes dare to examine, and when this is done they soon find that Unitarianism is not so dreadful as it has been represented. On no account would they go to hear a professed Unitarian preacher. But these little pamphlets make their way noiselessly along to the hands, and influence the head and the hearts of many readers. It is therefore highly important in this view that the number of these pamphlets should be increased.

It must also be remembered that there are not a few, even in the places alluded to, who are not hostile to Unitarian Christianity; who boldly stand forth and in defiance of obloquy contend for the faith they love—that there are many too, whose reason and belief go along with us, but who dare not come forward and encounter the torrent of reproach which they well know must be poured out upon such as dare announce our views. To both of these classes are our publications of the greatest utility. They encourage the hearts and strengthen the hands of the one, and, by their sure effect in increasing the number of adherents to our faith, they give confidence and activity to the other.

Now the condition of the society is such, that while its field of usefulness is constantly increasing, the number of subscribers by death and removals is diminishing. An urgent call is therefore at this time made upon all who are friendly to its objects to make strenuous efforts to increase the list of its subscribers and to fill up its depositories anew. The amount expended during the last six months has been small compared with the number of requests that have been made for its benefactions; and this has been owing to the want of funds. It is not perhaps easy for the believers in any particular interpretation of the scriptures to associate together for the purpose of disseminating their religious views without assuming a somewhat sectarian character. But with regard to this association, it must be distinctly remembered, its pamphlets are not forced upon any one, nor are bestowed in any place, except when called for; and that one of its greatest benefits is, that its publications are adapted to men of clear and strong minds, who while they reject with contempt the absurd creeds of human devise which have been offered to them as the word of God, have the sagacity to discover, and at the same time, the influence to extend the truths contained in our system. These are the men whom Unitarian Christianity, addresses with success. She marks out the outlines of pure religion, designates the additions of subsequent times—removes the rubbish which concealed its simplicity from general view, and shows it again to the world as it was first delivered to men. In these respects, Unitarianism loses every thing like sectarianism; for it rallies around the standard of the faith those who would otherwise have been its revilers if not its persecutors. They here find that Christianity is not a belief which an intelligent being need be ashamed to avow, and they gladly acknowledge that which they once reviled. These are the cases which, in a particular manner, call for the light dispensed by this society; and which if our funds and subscribers be not increased, must call for it in vain. Our assistance is wanted to save many from a joyless, cheerless, hopeless infidelity, which, while it breathes the chill of death over the fair scenes of this world, speaks of no resurrection, of no hope, beyond it.

Such is a brief view of the objects, condition, and wants of this society. Its opportunities to do good have increased far beyond its means. In order to meet the exigency, we repeat it, our funds must be multiplied or we must be content to leave the suffering to their sufferings, and the hopeless to their hopelessness—to let doubts hang over the doubting still, and infidelity triumph over the light of the gospel. But, on the other hand, a little exertion will suffice, to raise the funds of the society to the necessary point; and when we consider the great importance of the objects to be attained and the comparatively trifling efforts necessary to obtain them, who will believe that what is wanted will not be done?

F. T. Gray, *Secretary.*

[For the Christian Register.]

### COMPENDIOUS SERMON, NO. XII.

"Whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?"—*James* iv. 1.

If such be the origin of wars, what must the consequence be? The stream is rarely or never purer, than the fountain. On the contrary, the farther it flows, the more impure it generally becomes. This fact is notorious, both in the natural and in the moral world; in every department of life, and not the least in wars, which always originate in cruelty, revenge, avarice, envy, or some of the worst passions of a depraved heart. Still there have been those in modern times and in Christian lands, who have regarded war, as a general benefit to mankind; as opening a field for the noblest efforts; as a school of wisdom and virtue; and who have looked with a jealous eye on the efforts of those societies and individuals, who for the last fifteen years have been laboring to extinguish the martial spirit, and to enkindle in its place the flame of Christian benevolence. Occasional wars, it is said, are desirable on account of the excitements they afford to those inventive powers, which might otherwise slumber, and those heroic virtues, which, in a state of perpetual peace, would languish; and particularly the virtues of courage, fortitude and generosity.

That war is an unmingled evil; that all, who engage in the work of human destruction, are actuated by ferocious, corrupt, or selfish feelings, will not be maintained. Such a thought the enlightened friend of peace would be the last person on earth to indulge. It is hard to deny the right of personal defence, and still harder to suppose that no good man ever drew the sword to repel an invading foe. On the contrary, I believe, that defensive war has often given rise to sublime virtue, and been the means of forming characters equally entitled to love and admiration. But these are not the general effects of war. They are rare fruits. The history of the world proves that war, instead of opening a school of virtue, is emphatically a school of vice and wickedness. In general it does not collect the sober, the diligent, and the virtuous, but the dissolute, the indolent, and unthinking, who employ their many leisure hours in a manner very different from that of mutual improvement; and multitudes, who entered the camp comparatively pure, have left it under the deepest moral infection.

The wise and beneficent ruler of the world, whose prerogative it is to bring good out of evil, makes every moral evil, in some way or other, conducive to the moral benefit of those, who aim at improvement. But war, we may contend, is far from affording the best exercise for the intellectual powers, or the moral feelings. The inventions, to which it gives birth, are generally selfish if not malignant. Nor do they exceed in number, or magnitude, those which are the fruits of peace. When was the human mind more active, or when did it exert itself with more effect than it has done within the last fifteen years? In this point of view, the history of the world does not furnish another period, to be compared with the present. Without the excitements of war ten thousand intellects, in different parts of the world, are rivaling one another in orginal efforts for the benefit of

mankind. The invention which is now viewed with surprise, may soon be surpassed and obscured by another of the same kind; and the longer this noble emulation is continued, the more ardent and the more effectual it is likely to become.

With equal assurance we may assert that every virtue, which is deserving of cultivation, will flourish as well in peace, as it will in war. Brutal courage was never made for man; and such too often is the magnanimity of the warrior. Thousands, who have braved death and danger in the field, have trembled at the thought of contending, even in word, for religious or moral principle, falling far below others in the very quality, of which they are most vain.

Courage is one of the most ambiguous of all things denominated moral. It is a virtue no farther, than it is useful, and it is useful, no farther than dangers require it to be exerted. It is equally foolish and wicked to create dangers, for the purpose of exercising our courage; and if this were to be done it were far better to hazard our own lives alone without disturbing the safety of others; to trifle with deadly poisons, or throw ourselves unarmed and unshielded in the way of tigers, or serpents, or monsters of the deep. Nay, it is not thus, true courage or magnanimity is to be cultivated. For the exercise of this sublime virtue common life affords ample opportunities. Often are we called to no small hazard of life for the safety of others, and every day we may exercise that fortitude and resolution in the maintenance of virtues, which rarely adorn the hero.

As to the virtue of generosity, it is sometimes characteristic of those, who are engaged in bloody conflicts; but I am afraid, it is far less frequent and less genuine, than many imagine. What if the warrior does not plunder the innocent victim of his triumphs? What if he restore a part of the spoils, to which in the eye of heaven he has no right? What if he exert himself to mitigate the dying pains of those, who have fallen by his sword? Is this generosity? Certainly not, if the war on his part originated in any thing else, than imperious necessity. Those instances of martial generosity, which have attracted the admiration of the world, have owed their lustre in general to the horrid darkness of the scenes, in which they have appeared; to their contrast with rapine, cruelty and carnage; and those who imagine the ordinary scenes of life unpropitious to the amiable and noble virtues, have not thoroughly considered the nature of these virtues. In the obscurest village, in the most retired family, we may every day find examples of kindness and generosity, far surpassing those which have made the greatest noise in the world. They are among the ordinary fruits of peace. They present themselves to the penetrating eye in the peasantry of almost every country and in every harmonious and happy family, constituting, as they must do, in no small degree, the essence of all true enjoyment. MATHETES.

QUERY TO THE EDITOR OF THE RECORDER.

MR. EDITOR,—In a late number of the Boston Recorder, the Editor asserts that the conversation of our Saviour with Nicodemus, is explained by Unitarians in this country, as having reference only to the necessity of baptism. In order to throw ridicule on this explanation, and of course, on those, by whom it is supposed to be adopted, a passage from Herder is introduced, which speaks of it with a flippancy but ill adapted to shed much light on a question of biblical interpretation. The Editor, however, it seems to me, has taken a useless trouble upon himself, and given an unauthorized view of the faith of Unitarians. I should be glad to know upon what evidence he made the assertion, to which I allude. I take the liberty to request him to do a constant reader of his paper, the favor of pointing me to the passage in the writings of any American Unitarian of the present day, in which the explanation opposed by Herder, is maintained. I presume he can discover several, which have escaped my notice, or he would not have hazarded the assertion; but whether they are sufficient to prove his broad and unqualified statement, I must declare myself

A DOUBTER.

LENGTH OF SERMONS.

We readily admit the following communication, though we are not prepared to admit that the sermons of our clergymen are generally too long. It would be most unreasonable, as it seems to us, to assign a certain arbitrary length to a discourse, which should never be exceeded. If a minister cannot do justice to his subject in twenty or thirty minutes, we see no objection to his extending his sermon to forty or fifty. If he is interested in his subject as he ought to be, he can hardly fail to interest his hearers. It is not so much the absolute length of sermons which fatigues a congregation, as the coldness and want of animation in the preacher. We have heard discourses which did not occupy more than twenty minutes in the delivery which we have thought too long; and others which occupied an hour or more, which have seemed too short.

MR. EDITOR,—I wish to call the attention of the clergy to the length of public services on the Sabbath. I have often heard the complaint, and I must confess myself sometimes disposed to regret, that "the sermon was too long"—injuriously long—I say injuriously, because I think it deters many people from attending church, and because I am confident that shorter ones would be better listened to, and of course better remembered. When the question, "is it not expedient that clergymen deliver short discourses" was started, I have heard it asked, and with some degree of horror, "what, shall we cut short the worship of God for the comfort of man?" No, God forbid that we should entertain the thought, or even be indifferent to the crime of slighting any service dedicated to Him. But is not that a wrong view of the subject? is it slighting the service? Is it not rather adding to, than taking from the worship of God?—Devotion does not consist in multiplicity of words, but in sincerity; and I put it to the reason, to the conscience of the most scrupulous, to say, whether it would not be more acceptable to God and more profitable to man, to perform a short service in which all engage heartily and none of which is lost; than to drag through a long one to which many are indifferent and some are entirely inattentive. IMPROVEMENT.


## CHRISTIAN REGISTER.

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UNITARIANISM IS NOT GERMAN THEOLOGY.

It is, probably, well known to most of our readers that during the last century, many students and teachers of theology in Germany, so far renounced the peculiarities of the Christian faith, as to deny the credibility of revelation, and the claims of Jesus Christ as a divinely-inspired messenger, and the appointed and authorized founder of a heaven-taught religious system. Their influence has continued to the present time, and, at this moment, great numbers of the theological writers in Germany make no pretensions to regarding the Christian religion as a divine revelation, and, with the exception of having made the original records of the gospel a subject of really learned and profound inquiry, and of preserving considerable decency in their mode of calling in question the supernatural origin of Christianity, differ, in no important respects, from the Deists of England and France, whose opinions were so zealously maintained towards the close of the last century. These theologians are called Rationalists, or Naturalists, or Liberalists, in order to distinguish them from those, who with the great body of theological writers in this country, hold to the Christian system, as a revelation from heaven, and authenticated by the miracles of the Son of God.

It is also well known to our readers, who are acquainted with the controversial writings of Professor Stuart of Andover, and with the articles on the subject in the 'Spirit of the Pilgrims,' that the attempt has been made to identify the Unitarians of America with the Rational, or in other words, the Infidel theologians of Germany. We might complain of this as a gross and unjustifiable act of party management. We might appeal to the sense of justice and honor, which those gentlemen undoubtedly cherish, and ask them whether they really believe in the truth of their own assertions? But we will not do this. We will not complain of the charges brought against us, which they must well be aware, are calculated to injure us in the estimation of the Christian community, and prejudice the views of Christian truth, which we advocate and endeavor to promote. We prefer to shew that these charges are without foundations. We declare, that the Unitarians of this country have no connexion whatever with the theologians, alluded to, in Germany. They do not believe in the results of their speculations; they have no sympathy with their religious spirit; they have never been convinced by their arguments; and their views of the evidences and origin of Christianity are essentially and radically different, from those proposed, by the German writers, with whom Prof. Stuart and his followers would fain identify them. What definition of Deism, they ask, can be given, which shall include the German Deists, or Rationalists, and exclude certain Unitarian writers? We answer, according to the Apostle Paul, one is a Christian "who confesses with his mouth the Lord Jesus and believes in his heart that God raised him from the dead." It seems to us that this fairly excludes the German Deists and all other Deists, and fairly includes Unitarians and all other Christians. But, this distinction between Unitarians and the German Infidels, may seem to our adversaries too trifling to be made of so much importance as Paul appears to have attached to it. We will briefly specify some other points of difference.

The Germans believe that no direct and immediate revelation has been made to the world. Unitarians believe that "God who at sundry times and in divers manners spake in times past unto the Fathers by the Prophets hath in these last days spoken by his Son," and that "he so loved the world, that he sent his Son, not to condemn the world, but that the world, through him might be saved."

The Germans believe that the bible is a collection of ancient writings, with no claims to being considered as an infallible rule of faith and practice. The Unitarians believe that it contains a record of the successive revelations of God to man,—was written for the most part, by divinely-inspired teachers—and is the only standard of Christian doctrine and duty.

The Germans believe that Jesus Christ was nothing more than a wise man of the Jewish nation, who taught an excellent system of morals and philosophy, instructed by the light of nature and of his own soul. The Unitarians believe that he was the Son of God, whom the Father sanctified and sent into the world, and gave him commandment and authority from on high, to bear witness to the truth.

The Germans believe that Jesus Christ did not perform any miracles, and that all the extraordinary works attributed to him, are to be explained after some theory, which does not admit a supernatural interpretation. The Unitarians believe that God bore witness to the divinity of his mission by signs and wonders and mighty miracles, which he wrought by him, and that no man could do the works, which he did, except God were with him.

The Germans believe that Jesus Christ died and slept in the grave and that the account of his resurrection, is not to be considered as the account of a fact. The Unitarians believe that he was put to death by the hands of men, and raised again by the power of the Father, that he ascended into heaven and ever liveth to make intercession for us.

But there is no end to an enumeration like this. We might arrange in parallel columns, all the distinctive and essential points of the Christian faith, which Unitarians,—we will not say, admit—but, which they love and cherish with a strong, unwavering belief as the foundation of their dearest hopes; and the corresponding positions, on the other side, which are held by the Germans; and the fundamental difference would then be apparent to the dullest eye. But we do not think it necessary. We can hardly suppose that any one seriously believes that there is not a vital difference between those who admit and those who deny, the reality of a revelation from God. We do not think it possible that those, who are so free, in their assertions of Unitarian Infidelity, can have forgotten those wise and good men, to whom they are mainly indebted for the defence of their common Christianity, against the assaults of Sceptics and Deists. But those wise and good men were Unitarians. Why then, these assertions? We do not understand them. We do not know how any man, who has an eye and a heart and a head can read the writings of such theologians as the German Eichorn, Paulus, De Wette, and others of the same infidel school, and then presume to place in the same class, the Unitarian Christians, whose works are known and read by all sects, as powerful defences of the gospel of Christ. Do not our Orthodox judges remember the endless volumes of the Unitarian Lardner, who has left scarce an historical objection to the truth of our religion unanswered? Have they never heard of Belsham? Can they say that Cappe, undervalued his New Testament, and did nothing to illustrate the evidences of its truth? Have they never seen the two-edged sword of Priestley, which he wielded, single handed, as well against the opposers of Christianity as the corrupters of it? Do they not use in their own theological halls the works of our Unitarian brethren of this country, and recommend them to the ingenuous youth of their schools, as the best that can be put into their hands? Is the Dudleian Lecture of Dr. Channing, an apology for Deism, or a specimen of the manner in which that gentleman is declared to "scoff" at religion?

We have said enough. We call on our Orthodox friends to bear witness to us that we have not spoken in wrath, but in the earnestness of conviction, and we demand of them, to mark, learn and inwardly digest our words, that they may not hereafter call "good evil, and evil good, and put light for darkness, and darkness for light."

PLANS FOR DISTRIBUTING ORTHODOX TRACTS.

It will not be new to many of our readers, that a systematic plan for the diffusion of Orthodox tracts has lately been formed by the "Boston Tract Society," and that within this month several individuals, male and female, have been employed in distributing one of these among the families of this city. The following is a copy of a card, which accompanies the tract, from which the intention of the society will appear.

A CARD.

In order to bring the publications of the American Tract Society into more general notice among the intelligent class of the community, and to afford religious instruction to those who are destitute of it, the BOSTON TRACT SOCIETY propose to distribute one Tract each month to every family in this city who are willing to receive it. You are respectfully requested to consider the proposal, and peruse the Tract which accompanies this Card; and on the second call of the Distributor to express your wishes in respect to the Tracts being left in your family, as no Tract will hereafter be left without the consent of the family.

In prosecution of this plan numerous families have of late been visited; and have been requested, and in many instances exhorted, to receive these tracts. Men and women, who were total strangers in the houses they entered; young ladies, whose ardor in what they deemed a good cause, was evidently in advance of their discretion, and who might with superior profit and modesty have been employing themselves at home; and gentlemen, of various occupations and pursuits, have been among the agents employed for this purpose. In the discharge of these new and self-assumed duties, some of them have been singularly industrious. Within some districts at least, every house, and every family, whatever might be known of the condition, religious denomination, or religious views of its members, have been called upon; and *ministers of all names*, not less than their parishioners, have been made the subjects of this zealous inquisition.

We have often been compelled to remark with merited censures upon the measures of the Orthodox; but we have seldom known any of a more officious and obtrusive nature than this. The distinctness, with which it is announced, is the only redeeming feature of it; and may be sufficient of itself to expose it in its proper light. But we regard the whole plan, in matter and in form, as essentially impertinent; as a part of a system, long pursued by the Orthodox, to force themselves and their views upon public attention, and to gain converts to their cause. Of the nature and influence of the tracts, to be distributed, no one, who has ever heard of the "American Tract Society," can entertain the smallest doubt. In general, they are pervaded by Calvinistic doctrines, and are intended to advance Calvinistic views. Even in those, which are in some good degree free from a sectarian character, as in the tract by Dr. Payson on the value of the bible—the only one, as yet distributed,—there are not wanting expressions and phrases, which Christians of other views can by no means employ. They are not therefore among the works, which they would choose either for themselves or their children.

We have neither the limits or disposition at present to speak of this measure in the terms it merits; nor of the urgency, with which, in some instances within our hearing, it has been pursued. We hope, however, that some, especially of the younger agents of this plan, may remember, that among the Christian graces, there is place for humility and courtesy as well as zeal; that Christians older and wiser than they, heads of families and ministers of churches, have still some power left of choosing religious books for themselves; and that instead of going from house to house, where they are not known, or their tracts may not be desired, they should remember the exhortation of the Apostle, "that they study to be quiet and mind their own business."

TREATY WITH THE CHOCTAWS.

We copy below, from the New York Observer, some account of the mode in which this treaty was obtained, accompanied by a suggestion that the Senate ought not to ratify it. We are reluctant to give implicit credit to the very serious charge brought against the Secretary of War of misconduct in obtaining this treaty. If his conduct in this negotiation be such as has been represented, we cannot believe that the Senate will ratify the treaty. We trust, however, that the mode in which the business was managed will be inquired into; while we cannot but hope that it will appear that the Secretary of War has done nothing unbecoming his high station. But we are prepared to go farther than the New York papers, and to say, that whatever were the particular circumstances under which this treaty was obtained, it ought not to be ratified. It ought not to be ratified, 1st, Because it was not the voluntary act of the Choctaws; and 2d, Because it would be ruinous to them.

1st. It was not their voluntary act. It is admitted that the Choctaws are attached to their country, and that they are very reluctant to leave it. There can be no doubt either, that their chief reason for acceding to this treaty, was a conviction, no matter how acquired, that they could not live under the cruel and unconstitutional laws of Mississippi for extending jurisdiction over them, and that the United States government would not afford them that protection against these laws, which it is bound to do both by statutes and treaties. We contend therefore that the Senate ought not to give their assent to this compulsory treaty, but that those members of that body who so ably and eloquently maintained the rights of the Indians at the last session, should again exert themselves to protect those rights, and vindicate the character of our country, which is already tarnished by perfidy.

2d. This treaty ought not to be ratified because it will be ruinous to the Choctaws. We know not what are the particular provisions of this treaty, but it seems from the newspapers that they exchange their country on this side of the Mississippi, for lands beyond it, receiving a large compensation in money, and reserving a right for individuals to retain possession of particular parcels of land. If this treaty goes into operation the Choctaws will share the fate of other tribes who have been induced to emigrate. Those who go west will be wasted by war or famine; those who remain will become the prey of unprincipled whites; and all the promise of civilization and improvement which their present situation gives will perish. The check to improvement which the cession of their last lands in Georgia occasioned to the Creeks, shows that the results to the Choctaws which we anticipate, are neither remote nor doubtful. If then the Senators feel as they ought to do, that in acting upon this treaty they are bound to regard the welfare of this unfortunate tribe which is now living under the protection of the United States, we cannot doubt the result of their deliberations.

We cannot but indulge a strong hope that the southern Indians will yet have justice done them by our country,—and that the feeling in their favor which is so general, will not be suffered to subside, until the voice of an indignant people shall compel the government to perform our obligations to them according to the letter and spirit of our treaties.

A correspondent who has the best means of information, and in whose integrity we place the highest confidence, informs us that the late treaty with the Choctaws, in which they agree to sell their country and remove west of the Mississippi, was made in the most unjustifiable manner. The following statement, which was published in the Daily Advertiser of this city on Wednesday last, we have reason to believe is correct; and if it is correct, we sincerely hope, with the writer, that the Senate of the United States will refuse to ratify the treaty. It is a happy circumstance that no treaty can be ratified by that body without the consent of *two-thirds* of its members. The friends of the Choctaws, therefore, need not yet despair of seeing justice rendered to this much-injured race.

"It is understood, from a source which is deemed perfectly authentic, that the Secretary of War, in his late negotiations with the Choctaws, pursued the most arbitrary and unjustifiable course.—The Indians, after many days spent upon the treaty-ground, came to a determination, that they would not sell their country and remove. This determination was generally acquiesced in; and many of them went home, expressing the highest satisfaction, that they were to remain in their country.

"Maj. Eaton, finding that he was likely to accomplish nothing, called the chiefs and people together, and talked to them in a very sharp and overbearing style. He told them, that, unless they made a treaty, *he would recall the United States' Agent living among them, and thus all intercourse would be cut off between them and the government;* that he would withdraw the blacksmiths' shops and other patronage, and leave them to themselves; that he would *take from them their land West of the Mississippi, so that they would have no place, to which they could remove;* and they must then come under the laws of Mississippi.

"*All these things, which he said should be taken from them, are secured to them by former treaties.*—The poor Choctaws felt, therefore, that all former engagements were trampled in the dust; that they themselves were in the most abject condition; and that they must accept of such terms as should be given them. They signed a treaty, though in a state of the greatest despondency.—The treaty thus imposed upon them stipulates, that they will remove in three years after the treaty is ratified. But it is to be hoped there is sufficient virtue and honor in the Senate of the United States, to render the ratification of such a treaty an impossibility. If not, we must prepare ourselves to suffer a disgrace more odious and intolerable than words can express."

SOCIETY FOR PROPAGATING THE GOSPEL.

The stated annual meeting of the Society for propagating the Gospel among the Indians and others in North America, was held on Thursday. The usual business was transacted in the hall of the Massachusetts Bank, and religious services were attended in the church in Chauncey Place, where the annual discourse was delivered by Alden Bradford, Esq. the present Secretary of the society, and who has been for a long period one of its most active members. The object of this discourse was to exhibit a brief view of the origin, history, and design of the institution; which was incorporated in 1787, and is the most ancient of the religious associations, now existing among us. Mr. Bradford adverted to the missionary efforts, which had been made in the earliest days of our country, from the time of Eliot and of Mayhew. From the characters and known religious views of a large majority of the founders of this society; from their selection of their first missionaries, especially of the truly catholic and venerable Little, who spent many years in the service, and whose praises were in the churches, the speaker justly inferred the intention and object of this society. And it is hoped, that the enlarged and enlightened spirit, in which it was first established by wise and catholic men, may guide its future operations, and thus entitle it to the respect and confidence of the serious and charitable among us.

BOSTON SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

The first annual Report of the Board of Managers of this Society is before us. It is a very gratifying one. The object of the society is "to promote and direct popular education by lectures and other means." Any *adult* may become a member, with *all* the privileges of it, by an annual payment of two dollars, and signing the constitution; and *minors* may become members, so far as to have the right of attending the Lectures, by signing the constitution and paying one dollar annually. As to the Lectures last year, the Report thus speaks;—

"As soon as the plan, was announced, the names of more than 700 subscribers were placed upon the list; this number being much greater than could have admittance on the same evening at the Lecture room (at the Athenæum,) it became necessary that the subscribers should attend on successive evenings; and an arrangement was made, that each Lecture should be repeated on the eve,

ning following that of its first delivery. The Lectures, therefore, with the exception of the two first, have been repeated."

Again ;—

"The Managers have great satisfaction in being able to state, that the Lectures drew a very full and constant attendance, and were heard with great attention and apparently with much interest, particularly by the younger part of the auditors, for whom they were more especially designed. Whatever estimate may be formed of the actual amount of information communicated, and this must necessarily be of a general nature where each Lecturer is allowed only the short space of two hours to discuss any subject, it is confidently believed that an impulse has been given to the ardent and active minds of a large body of our intelligent young men, the salutary effects of which will one day be felt much more extensively than is now anticipated. The influence of the diffusion of knowledge, though unperceived by superficial observers, is steady and certain."

This society's course of Lectures for the present year began last evening at the Athenæum.

ECLECTIC REVIEW FOR OCTOBER.

This number of an ultra-orthodox work begins with an article of some thirty pages, which is one of the most outrageous attacks on Unitarians and Unitarianism, that we remember to have seen. Surely there must be some cause for such unexampled virulence. Is it that liberal sentiments are making unusually rapid progress in England? Some extracts from this article, would, we think, be in good keeping with the customary pages of certain works in our own country—the "Spirit of the Pilgrims," for instance. The conductors will doubtless quote a few passages.

AUGSBURG CONFESSION OF FAITH.

This Confession of Faith was gotten up in 1530. The churches in Prussia, that adhere to it, celebrated the third centenary of the memorable era, last June. In the circular, in which the General Consistory of Strasburg, announced their intention to observe this festival, occur the following sentences ;—

"The Augsburg Confessors honestly expressed what by their indefatigable investigations they had *hitherto* discovered in the Divine Word, but by no means intended to *shut the door against further researches*, either by themselves or their successors.

"Those only can attain a religious conviction clear, vivid, and independent of *the yoke of authority* and opinions, who know how to ally to the *revelation of the Holy Scriptures*, the natural *light of human reason*."

Straws show which way the wind blows.

DR. CHANNING'S ELECTION SERMON.

This sermon has been republished in England. A notice of it in the September number of a periodical of that country begins thus :—

"The great dramatist vainly wished that he could have a kingdom for a stage. We have often wished as vainly that Dr. Channing could have a church, with thrones for pews, and princes, potentates, and legislators, for his auditory. Extravagant as the wish may seem, it was scarcely perhaps a less dignified position which he actually occupied in the delivery of this sermon, which was addressed to the assembled authorities of his native state, the freely chosen rulers of a free community. It was a noble occasion for the promulgation of those truths of which Dr. Channing is the eloquent apostle, and for the display of that dignified and benignant spirit by which all his compositions are animated. We rejoice to find him addressing himself directly to those whose stations are elevated, whose minds are enlightened, whose characters are influential; because in purifying and elevating their minds, a work for which he is so admirably qualified, he does more than in any other way towards raising the character and spirit of the whole people, whose representatives and rulers they are."

The Treasurer of the *American Unitarian Association* acknowledges the receipt of $50 from Rev. William Ware, of New York, being the amount of a collection taken in his church after a sermon preached in behalf of the AMER. UNIT. ASSOC. Nov. 4.

## DOMESTIC INTELLIGENCE.

*Twenty Second Congress.* The election of the following gentlemen is ascertained.

*Massachusetts.*

| | |
|---|---|
| *Suffolk District,* | Hon. Nathan Appleton. |
| *Middlesex,* | Edward Everett. |
| *Plymouth,* | John Q. Adams. |
| *Worcester South,* | John Davis. |
| *Worcester North,* | Joseph G. Kendall. |
| *Essex South,* | Rufus Choate. |
| *Norfolk,* | Gen. Dearborn |
| *Franklin,* | George Grennell, jr. |
| *Hampden,* | Isaac Bates. |

*Maine.*

| | |
|---|---|
| *York District,* | Hon. Rufus McIntire. |
| *Cumberland,* | John Anderson. |
| *Lincoln,* | (no choice.) |
| *Hancock & Washington,* | Leonard Jarvis. |
| *Kennebeck,* | George Evans. |
| *Oxford,* | Cornelius Holland |

to fill the vacancy, and also to represent the District in the twenty second Congress.

*Somerset and Penobscot*, James Bates.

*Fire at West Cambridge.* The Card Factory of Mr. William Whittemore, situated in West Cambridge, took fire at one o'clock, Thursday morning, and with all the machinery and stock was entirely destroyed. The value of the property destroyed is estimated at $30,000. It was insured at one of the offices in this city to the amount of $15,500. The manner in which the fire was communicated is not ascertained. *Adv.*

Thursday the 2d day of December has been appointed to be observed as a day of Public Thanksgiving and Prayer, by the Governor of Maine.

Thursday the 4th inst. was appointed for the dedication of the New Unitarian Church in Provincetown, County of Barnstable.

*Death of Senator McLean.*—A letter from the Postmaster at Shawneetown, (Illinois,) announces the painful intelligence of the death of the Hon. John McLean, one of the Senators in Congress from that state. He died on the morning of the 14th ult. after a painful illness of one week.

## FOREIGN INTELLIGENCE.

A report, resting on the authority of letters received at Paris, from Frankfort, states that an Insurrection had broken out at St. Petersburgh, and that twenty thousand men had been killed or wounded. The report is probably unfounded.

Authentic intelligence from Saxony announces that the King has provoked an Insurrection at Dresden, that he with his guards have been driven from his capital, and that he has been compelled to resign the government to his nephew, Prince Frederic, to be Regent. The prime minister was dismissed. Important reforms were promised and tranquillity restored. The Insurrection was ascribed to the King, who it was said had abjured the Protestant religion and become Roman Catholic and attempted to convert his subjects. This must be incorrect, as this branch of the Saxon family have for more than a century been Roman Catholics. The present King retires at the advanced age of 75.

Brussels was in a state of great commotion as late as September 28th. It appears that the Insurgents expected aid from France, but neither France, nor any of the great powers of Europe have taken any active part in the contest. An intemperate proclamation had been issued by Frederic, Prince of Netherlands, which highly exasperated the citizens of Brussels.

In the Netherlands, the Belgians being dissatisfied with the king's speech at the opening of the States General, had convened an assembly of Deputies, who sent a series of instructions to the Representatives of the Southern Provinces, in consequence of which they withdrew from the States General. This produced excitement and threatened serious disorder at Brussels, in consequence of which the inhabitants requested that the king's troops might be introduced for the preservation of order. On the 21st, Prince Frederic issued a proclamation, in which he announced that the troops would enter the city at the request of the best citizens, and required that all obstacles to their entrance should be removed by the municipal authority and city guard, and that all armed individuals, strangers to the city, should retire without arms. At the latest date from the city, Sept. 22, the drums were beating, the advanced posts of the royal troops were at the gates, and a smart fire of musketry had commenced. The city was in great disorder, the people were much exasperated, and women and children were flying. At Liege the city had been declared in a state of siege by the military commander. At Mons there was an engagement on the evening of the 20th between the soldiers and citizens, which lasted three hours. The Governor fired with grape shot upon the people, and ultimately became master.

In Vienna there had been a revolt. A body of 8000 people assembled to release some smugglers. There had also been some disorders at Frankfort, in consequence of the dearness of bread, and one of the Burgomasters was hung in effigy.

At Brunswick, Prince William, brother of the infatuated Duke who had fled to London, had with the concurrence of the people of all ranks assumed the sovereignty.

At Berlin the workmen had been guilty of some excesses in destroying machinery.

The French Minister at St. Petersburgh had had an audience of the emperor, and it was inferred that the Russian government had acknowledged the King of the French.

In Turkey the Grand Vizer, who commanded the Turkish army against the Albanians at Bitoglia, announced to the Albanian chiefs that he was ready to listen to their demands. He continued so far to gain their confidence as to entice them, with 400 attendants only, to attend a review, and after surrounding them with 15,000 men, fired upon them, and they were all massacred to a man.

Prince Talleyrand, as French Minister to Great Britain, had arrived at Dover.

Later intelligence from the Netherlands is that the Royal troops to the number it is said of 18,000 men, though this is supposed to be exaggerated, entered Brussels on the 23d, in two divisions. One party entered the lower town by the gate of Flanders without much opposition, but was not long after driven out in great confusion.

The main body of the army entered by the gates of Louvain and Schnerbeck, after some ineffectual opposition, and made their way to the Park, which they occupied, with most of the neighboring buildings. This success was completed on the night of the 23d. They made no approach towards the most populous part of the town, but were themselves besieged in the part which they occupied. They were here exposed to frequent desultory attacks and continual fire from the neighboring buildings, of which the citizens gained possession, and after gradually losing ground for four days, they abandoned the town on the 27th, worn out and hopeless.

In the mean time the inhabitants of the other towns, instead of being intimidated by the proclamation of Prince Frederick, took up arms, and at Louvain, Mons, Bruges, Ostend, Ath, and Tournay attacked and overpowered the royal troops.

There appears to have been some apprehension of the march of a Prussian army, to the aid of the troops of the King of the Netherlands. This intelligence had the effect of reducing the British 3 per cent from 88 to 87 a 86 3-4.

Another account of these proceedings states that the troops finding it impracticable to obtain possession of the town, without a bombardment, which would have caused a destruction of the property which it was their object to protect, Prince Frederick withdrew his army to a distance of two leagues from the capital.

The London Courier remarks that "the resistance to the King's authority is no longer confined to two or three towns, but is become general throughout the Netherlands. It is no longer the turbulence of an unrestrained, undisciplined and inconsiderate mob, but the rebellion of the mass, organized by men of military talents, and actuated by motives of personal hostility." At the head of them, in the capacity of Commander in Chief, is Mr. Juan Van Halen, a Spaniard of Belgic origin, celebrated for his sufferings from the Inquisition in Spain.

On the rising of the populace at Ostend, the troops of the garrisons to the number of 1500 or 2000 men marched out of their quarters, assembled in the Grand Place, and laid down their arms.

The Ghent Journal of Sept. 28, announces the arrival at Brussels of Gen. Cortherliegers with 15,000 men. In his way he took possession of Louvain. A proclamation from the Prince was to appear stating the ultimatum for the surrender of the city.

The accounts state that the King's Troops had been repulsed in three attacks, on the City, and that they were in turn attacked by the citizens, and that great slaughter ensued. It was reported that Prince Frederick had been wounded, and one of his aids killed. Great damage was done to the houses of the city, and the Palace of Prince Frederick had been burned.

The cities of Belgium generally take part with their brethren of Brussels. At Ostend there was a popular movement on the 27th Sept. The Brabant flag was raised and an attempt made to seize the arms of the Royal troops. The troops showed a disposition to go over to the people, and all the Dutch officers both civil and military, to the number of 140 persons, hastily entered the Steamer then ready and went to Flushing with all their valuables.

On Tuesday the 28th there was a rising of the populace, when all the troops in the garrison of Ostend, amounting from 1,500 to 2000 men, marched out of their quarters, assembled in the Grande Place, and, to a man, laid down their arms.

Similar risings and civil commotions had occurred at Ghent, at Bruges, at Leige, and at other places.

Thus affairs were left at last accounts, and if we have not much mistaken the character of the Belgians, we shall hear by our next advices that Prince Frederick and all his Dutchmen have been routed or taken prisoners. We cannot credit for a moment that the Belgians will ever be reduced to subjection by their Dutch brethren.

Persons worthy of credit who left Brussels Sept. 27th state that several times during the day the citizens attacked the national troops stationed in the Park; they were always repulsed. They twice penetrated into the Palace of the States General, on the side next the street of Louvain. They were driven from it by the grenadiers of the Guard, who are all Belgians. Several engagements took place till a late hour in the night. About 11 o'clock the citizens ceased their attacks, leaving the troops masters of the ground. It was not till 4 o'clock in the morning that the troops marched out to take up new positions without the city.

First the infantry, then the artillery and cavalry filed off in the best order. It was not till near 6 o'clock that the citizens discovered the departure of the army, which they have celebrated as a victory. They have set fire to the beautiful house of M. Meus in the Rue Royale, and the ancient Hotel of the Finances, after having pillaged and despoiled these houses from top to bottom. It is said they have set fire to some other houses the owners of which, as they said, had not embraced their cause with sufficient ardor.

The evacuation of the city, made at this hour, and in perfect order, must, then, not be considered as a retreat, but as a manœuvre to take up a position, as the above bulletin says. The Park, to which the army had fallen back, and where it had concentrated itself, presented only a point, not well calculated for an attack, and from which nothing decisive could be attempted. To dispute, foot by foot, the streets and squares, would have cost too much blood; there would have been combats without end—victories without result. The Prince, who expected a less obstinate resistance, probably finds it necessary to have recourse to great military operations, the employment of which his heart at first refused. In fact, it is affirmed here, on the authority of several letters, that a considerable quantity of heavy artillery passed through Malines on Sunday, on its way to Brussels. We may, therefore, expect to see the operations of a regular siege speedily begin, accompanied with all its rigor.

*France.* The ex-Minister of Charles X. had been formally impeached by the Chamber of Deputies, and charged of high treason, and were to be tried capitally by the Peers. These ex-Ministers are Peignac, Peyronnet, Chantelauze, de Guernon Ranville, d'Hausser, Capelle, and Montbel.

Talleyrand, the new French Minister to England, arrived at Dover on the evening of the 24th.

Sir Robert Peel and Mr. Charles Grant have both declined to stand for Representative of Liverpool, in place of the lamented Mr. Huskisson. Mr. Ewarts has a prospect of being a successful candidate for the place.

The foreign news contained in our paper of this day, are full of interest.

All Europe seems to be in agitation. The spirit, which dethroned the late Monarch of France, seems busily at work in Belgium, in Germany, and in the South of Europe.

Two of the princes of Germany have been dethroned, and others are obliged to yield to the demands of their subjects. The Duke of Brunswick and the King of Saxony have given place to men of more liberal feelings and of principles, better adapted to the prevailing opinions of the times. The Elector of Cassel has been obliged to concede to the demands of his subjects, certain privileges, which they insisted on as the price of their obedience.

In Prussia the people demand the Constitution, which has been promised them, and the Monarch finds that liberal principles and constitutional doctrines have their advocates in the ranks of his army as well as among the people at large.

From a general view of the state of Europe, the conclusion is inevitable; either that the crowned heads must make liberal concessions to the "spirit of Liberty" and the desire for Revolution, or the clash of arms will again resound throughout the European Continent.

The situation of our country at this crisis is truly enviable. Far enough removed to escape the influence of European politics, we can give our hearty sympathies to those contending for freedom, and cheer them on by our example, without being called to participate in their sufferings, or to buckle on armor in defence of our established rights. Powerful at home—honored and respected abroad, a rich harvest of neutrality will offer itself for our enterprise, in the event of a renewed conflict in Europe between the oppressor and the oppressed.

*Revolution in Bogota.* A Carthagena date of Sept. 8th, communicates some very interesting details under the head of "Pacification of the Capital and Chastisement of the Demagogues." We make the following translation ;—

The Bogota mail of Aug. 28th has just arrived, and brings confirmation of the news which we have already presented to the public. The capitulation and bulletin which we subjoin, will acquaint our compatriots with the events which have occurred. * * Colombia has in truth arrived at an awful crisis. Its salvation depends upon the wisdom of the measures which may be adopted by the government. O that they may be such as honest men and veteran patriots can approve!

*Bulletin of 18th of August.*

[A general order is here given, relating to the disposition of the troops.]

After the above order was issued, and the troops were posted in the places assigned them, the enemy presented himself to the number of 860 men on the Puente Grande, (Great Bridge) and moved towards the positions occupied by our divisions. The Commander-in-Chief, Col. Florencio Jmenes, directed the 2d company of Callao to defend a small entrenchment which covered our principal left and commanded a large extent of the Bridge. They resolved upon a decisive attack, in order to force us from the situation which we occupied, marching their whole force in a long and dense column through the pass of the Bridge, with two pieces of cannon. Our advanced line fired upon the enemy at pistol-shot distance, and from that moment the battle was warmly contested on their part; the guerillas of our left and the forces of the detachment answered their discharge by a deadly fire; but as they still persisted in the attempt to drive us from our position, the Commander-in-Chief ordered the troops of the centre to charge with the bayonet, which was hansomely received and returned by them. Nothing daunted, our Commander directed a second charge, which resulted no better than the first. Irritated by the little success produced by both attacks, he then united the forces of the centre, and those of the entrenchment, which, supported by the squadrons Guias and Flanqueadores, charged a third time, and threw them into disorder. At the same time the 1st and 2d squadrons were directed to charge the right flank of the enemy, and from that moment the columns were routed.

The victory was complete and absolute, there remaining in our power 3 Cols. 37 Chiefs and officers, and 532 rank and file, besides 1 Col. 7 chiefs, 13 officers, and 218 rank and file, killed or wounded on the field of battle. Also 30 drums, 2 cannon, 743 guns, 639 bayonets, 9000 cartridges, 30 bags of grape shot, and a great many other articles of war. * * Such has been the splendid, though mournful Victory, which has cost us the brave Capt. Tapia and 19 soldiers killed, with the gallant Capt. Ayesterian, Ensign Moreno, and 35 rank and file, wounded. Our force consisted of 280 infantry, and 300 cavalry. With that number of men we have saved the glory of Colombia; we are placed in a condition to sustain the Constitution and the integrity of the nation, and the government is freed from its oppressors. Col. V. G. PINCRES.

*Bogota, 28th Aug.* 1830.

We have only time to add, that articles of capitulation were agreed on the day after the battle (August 28th,) between the government and the victors, by virtue of which the latter entered the capital 1 o'clock, P. M. The persons and property of the inhabitants were guarantied by the conquerors, except that certain obnoxious individuals were required to depart to Carthagena within three days.—*N. Y. J. of Commerce.*

We have already mentioned the fact that Bolivar had resumed the Chief Authority.

In our last we mentioned the death of Mr. Huskisson. The following extracts from Liverpool papers give the particulars of the accident which occasioned this melancholy event.

The opening of the Liverpool and Manchester Railway, Sept. 15, was accompanied with great pomp and parade. The Duke of Wellington was present. But great gloom was thrown on the occasion, by the dreadful accident detailed below. By some unaccountable negligence, at the stopping place of the cars, Mr. Huskisson was run down by one of the steam cars and so much injured, as to die in a few hours. The account of this melancholy accident is annexed :

*Shocking accident to Mr. Huskisson* This day has been long looked forward to as forming a memorable epoch in the annals of Liverpool, in consequence of its being appointed for the opening of the rail-road. The Duke of Wellington and a large cortege of nobility and gentry, amongst whom was our right honorable representative, proceeded to Manchester. The journey thither passed off to the high gratification of every individual. It is however, our painful duty to record a very melancholy accident which occurred to Mr. Huskisson, in the course of the journey back. The particulars, as far as we have been able to collect them, are as follows :

On arriving at Kenyon Cutting, the party stopped to take in water, and the passengers alighted. On Mr. Huskisson's getting out of the car between the two lines of road, the door of the car was open at his back, when the Rocket engine with its train of carriages, came up, and one of them struck the door, which, by that means, was thrown against Mr. Huskisson's back, who was knocked down, and the wheels of one of the carriages went over his leg and thigh, and fractured them in a dreadful manner.

Dr. Brandereth and two other medical gentlemen, who were of the company, immediately came to his assistance, when it was found indispensably necessary that the right honorable gentleman should be removed to the first convenient dwelling. The engine was therefore detached from the Duke's carriage, and the seats taken from one of the other and fixed on the engine, on which Mr. Huskisson was placed, and carried to the residence of the Rev. Mr. Blackburne, vicar of Neeless, where, we regret to say, he now lies in a very dangerous situation.—Liverpool, Sept. 15.

Later accounts state that after a few hours of extreme suffering, the distinguished statesman breathed his last. England will much lament him, especially at this interesting crisis in the affairs of the Continent.

## POSTSCRIPT.

NETHERLANDS.—By the Erie just arrived at New York, we have intelligence that the Provisional Government at Brusselshave declared Belgium violently detached from Holland—The central committee as soon as possible to form a Constitution—A National Congress to be formed, where will be represented the interests of the Provinces, to examine the project of a Belgic Constitution and modify it as they may judge expedient.

Verbal information from several sources, believed correct, state that Mr. Randolph had left St. Petersburgh in unpromising health and had arrived in London. Many strange stories are told of him.

## MARRIAGES.

In this city, by the Rev. Mr. Dean, Mr. James W. Emery, of Portland, to Mrs. E. A. Wood, of this city; at Trinity Church, by Rev. G. W. Doane, Frederic Percival Leverett, Esq. Principal of the Boston Public Latin School, to Miss Matilda, daughter of James Gorham, Esq. of Matanzas.

By the Rev. Mr. Palfrey, Mr. Joshua W. Harrington, of Philadelphia, to Miss Adeline M. Davis.

By the Rev. Mr. Pierpont, Capt. William Polneck, of Roxbury, to Miss Elizabeth Mills Barry, daughter of Mr. James Barry.

By the Rev. Mr. Frothingham, Mr. Samuel L. Shober, merchant of Philadelphia, to Miss Lucy B. Bradlee, daughter of Josiah B. Esq. of this city.

By the Rev. Mr. Ripley, Mr. Charles Lee Brigham, to Miss Rubamah Vose Atkins.

On Wednesday morning, by Rev. Mr. Parkman, Mr. Jacob Stone, jr. of Newburyport, to Miss Eliza, 2d daughter of Capt. Isaac Atkins, of this city.

In Chelsea, Mr. Benjamin Green to Miss Sarah S. Stowers.

In Bridgewater, John A. Shaw, Esq. to Mrs. Mira Washburn, daughter of Capt. Ephraim Sprague, of B.

In Lynn, Mr. Josiah R. Clough to Miss Phebe Ann Newhall.

In Dunstable, N. H. on Sunday evening last, by Rev. Nathaniel Gage, Mr. Freeman Foster, jr. of Brewster, Mass. to Miss Nancy S. Ingalls of Dunstable.

## DEATHS.

In this city, by the rupture of a blood vessel, William S. Schuyler, aged 22, son of the Hon. Philip J. Schuyler, of New York; on the 25th inst. Aaron Davis Weld French, youngest son of Jonathan French, 17 years and 4 mos.; on Monday last, Mrs. Mary Ann Bishop, wife of Capt. John B. 34; William Hildreth, son of Dr. Charles T. Hildreth, 3.

In New Orleans, Mr. Joseph C. Smith, formerly of this city, aged 26,

In Halifax, Hon. John Uniacke, aged 77, Attorney General of Nova Scotia.

PRIVATE INSTRUCTION.—The subscriber, having devoted the greater part of his life to the instruction of youth, would be willing to receive into his family a few Scholars, *to be fitted for active business, or to become teachers of others, or to be prepared in the languages for admission into College.* The number will be limited to a few, from six to ten lads or young persons, in order that more attention may be given them. Tuition and board will be on moderate terms. DANIEL C. SANDERS.

*Medfield, Nov. 1st*, 1830.

*References.*
Rev. Dr. Lowell,
George Brindley, Esq.
Dr. John D. Fisher.

COUSIN ELIZABETH. Just published by L. C. Bowles, No. 124 Washington Street—Cousin Elizabeth, By the Author of a visit to the Sea Side.

'With gentle yet prevailing force
Intent upon her destined course,
Graceful, and useful, all she does,
Blessing and blest where'er she goes.'

*Editor's Note.*—The present work is the production of an English lady, the author of the Visit to the sea side. She possesses, in common with Miss Edgeworth, the rare accomplishment of being able so to enter into the character of children, as to compose books for them, which are equally interesting to older readers, as correct and beautiful exhibitions of human nature at a most interesting period. The great charm of what she has written is its truth. Her children feel, act and talk like children. To them therefore, this, as well as her other work, is full of moral instruction; for it introduces them to characters which they can comprehend and sympathise with, and places instantly before them the amiable or unamiable nature of dispositions to which they feel a tendency within themselves. At the same time, it furnishes excellent lessons for parents, by showing what children are, and how they are to be influenced to what is good. It affords fine examples of the manner in which their attention is to be excited, and knowledge conveyed to their minds. And the truth which is beautifully illustrated throughout, that disinterested kindness is the essential requisite in promoting their moral improvement, is equally applicable to mankind in general.

The editor does not fear that he is saying too much, considering the size of this work; for a book which gives so faithful and animated a picture of children, is one of the most pleasing and useful that can be written. It is now published from the original manuscript. The author has shown her confidence in the kindness of our American community in desiring that it should be first introduced to them; and the editor, feeling assured of its favorable reception, has had much gratification in being the means of executing her wish. A. N.

*Cambridge, October 3*, 1830.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. II.—No. 5.—(New Series.) For November, 1830.

CONTENTS.

Religion illustrated by a comparison of it with other qualities and objects, No. VI concluded—Causes of indifference and aversion to religion; The Death of Christ—A crucified Saviour necessary; Orthodox Faultfinding with orthodox Preaching; Unitarianism a religion to live by; Unitarian Christianity suited to make men holy—Mr. Gannett's Discourse; Christian Consolation—An offering of Sympathy, to parents bereaved of their children, and others under affliction; State and Prospects of Unitarianism in foreign Countries—England, Ireland, Scotland, France, and Spain; Unitarian Ordination, Dedications, and Installation; Theological School at Cambridge. Nov. 6.

LIBERAL PREACHER, *for Nov.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for November, 1830, containing a Sermon by THOMAS GRAY, D. D. of Roxbury, Mass,—"*On Industry, Fervor, and Religion.*"—Rom. xii. 11. Nov. 6.

A. U. A. TRACT—No. 41.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington-street, Tract No. 41 of the First Series of the American Unitarian Association, "On Prejudice by Samuel J. May."—pp. 16. Nov. 6.

NEW-YORK COLLECTION OF HYMNS. GRAY & BOWEN, No. 141 Washington-street, have just received a supply of the "New-York Collection of Psalms and Hymns, for social and private worship," and are now ready to supply orders for the same.

☞ Societies, and others wishing for this collection, can be furnished by the quantity on reasonable terms. Nov. 6. 3t.

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.

*Cambridge, Nov.* 6th.

DISTRICT OF MASSACHUSETTS, *to wit.*
*District Clerk's Office.*

BE it remembered, That on the nine teenth day o October, A. D. 1830, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Author and Proprietor in the words following, *to wit :*

"Tales of Travels West of the Mississippi. By SOLOMON BELL, late keeper of the Traveller's Library, Province House Court, Boston. *With a Map and numerous Engravings.*"

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned :" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned ;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the Distict of Massachusetts.*

Nov. 6. 4t.

POOL'S GEOMETRICAL PROTRACTOR, FOR THE USE OF SURVEYORS, ENGINEERS, AND DRAFTSMEN GENERALLY.

This Instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected.

RECOMMENDATION.

The following recommendation is from a number of Gentlemen of known experience in surveying :—

We the subscribers having used Pool's Geometrical Protractor are satisfied that it is far preferable to any thing of the kind heretofore used; and with confidence in its superiority recommend it to the use of all practical Surveyors.

JESSE PERKINS, *N. Bridgewater.*
ISAAC ALDEN, *E. Bridgewater.*
AZOR HARRIS, *do.*
ALSON GILMORE, *Easton.*
JOHN SEELE, *do.*
WELCOME LOTHROP, *do.*
LEONIDAS DEAN, *Raynham.*

☞ The *Geometrical Protractor* is for sale at the store of Messrs. N. S. SIMPKINS & Co. corner of Court and Brattle Streets, and GEDNEY KING Broad Street. 4t. Sept. 25.

UNITARIAN CHRISTIANITY SUITED TO MAKE MEN HOLY. For sale by L. C. BOWLES, No. 124 Washington-street, *A Discourse* delivered at the Ordination of the Rev. A. B. MUZZY, as Pastor of the First Church and Society in Framingham, Mass. June 10th, 1830; By Rev. EZRA S. GANNETT. Oct. 30.

RARE BOOKS.

GRAY & BOWEN, 141 Washington-street have for sale a single copy of each of the following rare and valuable works.

Ciceronis Opera. Glasguæ 1749. 20 vols. 24 mo. This is the beautiful edition of Foulis.

Vetus Testamentum Ex Versione Septuaginta, edidit Breitingerus. Tigur 1730. 4 vols. 4 to. "Michaelis pronounces this to be the best edition of the Septuagint ever printed."

Biblia Hebræa, R. Stephani. Paris 1546. 6 vols. 32 mo. This is a copy as beautiful as it is rare. As a mere curiosity, it is worthy of attention.

Saurins Sermons. London 1812. 8 vols. bound in 4. 8 vo.

Aristotle's Treatise on Poetry, translated by Twining. London 1812. 2 vols, 8 vo.

Letters of Anna Seward. Edinburgh 1811. 6 vols. 12 mo.

Middleton's Life of Cicero. London 1810. 3 vols. 8 vo.

Gisborne's Enquiry into the Duties of Men, &c.—London 1811. 2 vols. 8 vo.

Lay of the Last Miastrel. London 1816. 8 vo.
Oct. 23.

CHRIST REJECTED. This magnificent Picture by the late BENJAMIN WEST, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous peformances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.
Sept 11. tf.

## SELECTED POETRY.

HYMN.

The following original hymn, by Rev. S. G. B. of Augusta, Georgia, was sung at the late ordination of Rev. Mr. Palfrey, at Washington, D. C.

The introductory verses allude to the services and death of the Rev. Robert Little, first pastor of the Unitarian Church, in Washington.

Across the wave a pilgrim came
To seek a place of rest;
And deep devotion's holy flame
Was bright within his breast.
Within these walls his words of might
Controll'd the list'ning throng;
And to the Lord of life and light
Arose the sacred song.

But now that voice of power is still'd,
That warm heart cold in death;
The spirit which that bosom fill'd
Hath left its home beneath;
The glories of eternal day
Around him ever flame;
But where his lamp illum'd our way
A sudden darkness came.

Father of Light! thy rays dispel
The gloom which round us hung;
And joyful now our anthems swell,
And hymns of praise are sung.
Praise to thee—praise, for him who stands
To lead thy flock in love!
Oh bless the labors of his hands
With mercy from above.

Oh fill his breast with love divine,
His words with healing might;
And may his life and doctrine shine,
Array'd in heavenly light.
With Jesus' spirit fill his breast,
With hope, and faith, and power;
And grant the crown of endless rest
To bless his parting hour.

## MISCELLANEOUS SELECTIONS.

THE MYSTERIES OF LIFE.

The following is the conclusion of Mr. Dewey's article in the Token, on "The Mysteries of Life."

The mysteries of our present being, though met with in daily experience, though recognised by the severest philosophy, are never perhaps more sensibly, or, so to speak, consciously shadowed forth to us, than in that scene of strangely mingled experience and illusion, that world veiled from the eyes of philosophy—that world of our dreams. Mr. Hogg somewhere remarks, and it seems to be more than a poetical fancy, that our dreams are emphatically mysteries, hitherto sacred from metaphysical analysis. The writer hopes he may be excused, therefore, if he introduces, as appropriate to the meditations of this paper, a dream of his own.

An excursion for health carried me, some years ago, though the beautiful villages of Concord and Lancaster, to the brow of the noble Wachusett. It was in the month of our summer's glory—June. I know not how it may appear to others; but that enjoyment, leading to surfeit and oppression, which is often described as attending upon one class of our pleasures seems to me as more than realized in the overpowering, the almost oppressive, the mysterious delight with which we gaze upon the ever-renewed and brightened vision of nature. Such it was to me; and when the evening came, its calmness was as grateful to me, as the rest which hospitality offered.

Yet it brought its own fascination. The moon shed down from her calm and lofty sphere, a more sacred beam than that of day. Her light seemed like an emanation, an element for holy thought, in which there was something like consciousness and witnessing to the thoughts of mortals. The breeze, as it went up the mountain's side and touched the forest boughs, seemed like a living spirit. The summit, rising towards heaven and resting in a solemn and serene light, appeared like a mount of meditation, where some holy sufferer had retired from the world to pray, and where angels were ascending and descending.

Fatigued and exhausted, I sought repose at an early hour,—and soon fell into that half sleeping and half waking state, with which the diseased and troubled, at least, are so well acquainted. It is the well known and frequent effect of this state of partial consciousness, to give a mysterious and preternatural importance to everything that attracts the notice of the wandering senses. Now and then, an evening traveller passed by; but that was not the simple character with which my imagination invested him. He was a fierce rider from the battle-field—and as he rushed by upon the sounding mountain pavement, he seemed to bear upon his tread, the fate of empires. Then, a sound of laughter and shout of revelry reached me from a neighboring ale-house, and it appeared like the discordant mockery of fiends over the wreck of kingdoms. And ever and anon, the passing breeze shook the casement of my window, and the sound, in my ear, seemed stern as the voice of destiny, and struck me with that inexplicable awe, that attends the slightest jar of an earthquake.

At length, I sunk into a deeper sleep; but still the confused images of my half conscious state, mingled with the deepest reveries of my dream. I dreamed, as I often do when awake, of man, and life, and the crowded world. The procession of human generations passed before me. The wandering Tartar flew by me in his sledge over the frozen solitudes of the North. The turbaned Turk moved slowly on, by the many shores of his rich and glorious domain. The politic, bustling, busy European passed over the theatre of my vision, and it was a theatre of merchandise. And then, again, the wilds of the New World were opened to me, and I saw the stealthy Indian retiring from thicket to thicket, and the white man pressed hard upon his retreating steps. Then the palaces and courts of royalty rose before me, and I saw the gay and gorgeous train that thronged them, and heard from many a recess and bypath, the sighs of disappointed ambition.—Anon, the camp, with its mingled order and confusion, came upon the wayward fancies of my dream; and the fearful tread of a host drew near, and music from unnumbered instruments burst forth, and swelled gloriously up to heaven. And then suddenly the scene changed, and I thought it was music for the gay assembly and the dance; and a multitude innumerable wandered through boundless plains in pursuit of pleasure. But immediately—either in the strange vagaries of my dreams or according to the broken memory of it—it appeared to be no longer a multitude, but a mighty city of immeasurable extent;—and then the countless habitations of far distant countries came within the range of my vision and the scenes of domestic abode and all the mazy struggle of human life, were beneath my eye. I saw the embrace of love; I heard the song of gladness; and then the wailings of infancy were in my ears and stern voices seemed to hush them. In another quarter, the throng of pleasure, and the pall of death passed on, and went different ways, as it seemed, but in a shocking vicinity to each other, and in strangely mingled and mournful confusion; and I thought of human weal and wo, and of this world's great fortunes, and of the mystery of this life, and of God's wisdom, till it seemed to me that my heart would break with its longing for further knowledge, and my pillow was wet with the tears of my dream.

As my head was bowed down in meditation and in sorrow, it suddenly appeared to me that an unusual and unearthly light was was breaking around me. I instantly lifted my eyes, for a thrilling and awful expectation came upon me. I thought of the judgment, and almost expected to behold the Son of Man in the clouds of heaven. I immediately perceived that the vision was to me alone; for the light did not spread far, and proceeded from only one luminous cloud. As I gazed upon it, features of more than mortal loveliness became visible, though the form was partly veiled from me in the glorious brightness that surrounded it. I imagined that I perceived a resemblance to the countenance of one that I had known and loved on earth; and I girded up the powers of my mind, as I have often thought I should do, in my waking hours, to meet a spirit from the other world. But the first words that fell upon my ear, instead of inspiring me with the expected terror, spread a sacred tranquillity through all my faculties. "Mortal!"—the voice said—"once a fellow mortal!"—and no earthly tongue can express the soothing sweetness and tenderness that flowed into those words—"be patient," it said, "be strong; fear not; be not troubled. If thou couldst know! —but I may not tell thee—else would not thy faith be perfected:—be yet patient; trust in God; trust in him, and be happy!" The bright cloud was borne as by the gentlest breath of air away from me; the features slowly faded, but with such a smile of ineffable benignity and love lingering upon the countenance, that in the ecstacy of my emotions I awoke.

I awoke; the songs of the morning were around me; the sun was high in heaven; the earth seemed to me clothed with new beauty. I went forth with a firmer step, and a more cheerful brow, resolving to be patient and happy till I also "should see as I am seen, and know even as I am known."

WHEATON'S JOURNAL OF A TOUR IN ENGLAND AND FRANCE, 1830.

From this work of travels, which, notwithstanding some of the faults, of prejudice or imperfect statements, too common in productions of this class, there is to be found much interesting and instructive matter. We select for our readers a few extracts.

I had the pleasure of two interviews with Mr. Wilberforce, who has just come to town and taken a house at Brompton, one of the western suburbs. On my first visit, I was shown up into his library, where he was kind enough to detain me for half an hour, although busily employed in putting up and arranging his books. Mr. W. is apparently about seventy, small in person, and extremely lively and active in all his movements.—In the course of the conversation, he lamented the irritation kept up between the two countries; and said, the Quarterly Review must not be understood to express the sentiments of the English generally towards the United States. The feeling towards us was decidedly friendly. The Quarterly was not in any sense an organ of the government, and the offensive articles were usually written by scribblers, who wrote for hire.—I waited on him a few mornings after by appointment at breakfast, and found him surrounded by his agreeable family; a Swiss gentlemen was also present as a guest. Mrs. W., a very beautiful woman, contributed much to enliven the conversation at table. Mr. Wilberforce is now preparing for another parliamentary campaign, to procure the abolition of slavery throughout his majesty's dominions. Speaking of Sir James Macintosh, he said he envied those who could enjoy the *society* of that man; he was one of the most enchanting men in conversation he ever knew. He wished, also, that he would write more for the public, he wrote so well. To a remark, that he was known in America principally as a parliamentary speaker; he replied, "yes; he has written little for the press. He is a fine speaker, too, only his delivery is not good; but we don't think much of that in England." He mentioned the elder Mr. Adams. "As a prophet has no honor in his own country, perhaps Adams on the Ancient Republics, is but little known in America.—I think it a most excellent work. I apprehend it would not fall in with the prevalent notions of government in your country—it recommends a stronger executive than you are disposed to allow." "Perhaps our government is best adapted to a state of peace.—Should we be so unfortunate as to engage in dangerous and protracted wars, it will probably be found necessary to arm the executive with more power."—"I think so." He gave high praise to De Lolme on the British constitution; and expressed surprise, that a foreigner should have written so well on so difficult a subject. "Have you any Jesuits in the United States? Would your government allow them to establish an university for the instruction of youth?" He thought no government ought to tolerate them, because they are the servants of a foreign potentate—the general of their order, to whom they are bound to yield a most implicit submission. They cannot be faithful to their order, without being, secretly at least, the enemies of the government under which they live.

Mr. Wheaton gives us the following account of the appearance of Paris on a Sunday. It affords a strange contrast indeed to the picture, which our readers may find on our first page, of the observances of a Jewish Sabbath.

There is little, in the appearance of Paris on a Sunday morning, to remind one that it is a day of rest. The shops are generally open; the markets are thronged as on other days; carts, and drays, and all sorts of vehicles designed for the transportation of merchandize; are in motion; buying and selling, and manual labor, proceed as usual; there is rest neither for man nor beast. In the afternoon, the shops are generally closed; labor is suspended, and the remainder of the day is devoted to pleasure. Few of those who go to the churches, appear to have any other motive than amusement. They walk about the aisles, gazing at the pictures, and listening to the solemn music of the mass; and go away when they are tired. Those whom I have seen really engaged in worship appeared to belong to the lower classes; and with the exception of these few, the persons you see in church are merely spectators, attracted thither by curiosity, or to pass an idle half hour before they go to promenade in the gardens. If the mass were stripped of some of its mummery; of the perpetual changes of posture, and of its frequent bowings and crossings, and waving of censers; and above all, if it were performed in a language intelligible to the common people; it could not fail to be an impressive service. As it is, the chanting of the white-robed priests, accompanied with various instruments; among which, the deep and mourning tones of the *serpent*, and the startling blasts of the *trombone* predominate; with now and then a burst from the mighty organ of Notre Dame, cannot be listened to with indifference, by one who has an ear and a soul for solemn music. The churches in Paris swarm with beggars, whose importunities are excessively annoying. Experience has probably taught them, that the offices of devotion open the heart and hand to charity.

Perhaps a more lively idea may be conceived of the manner in which Sunday is observed, or rather disregarded, in this gay city, by the following incidents, in which I was undesignedly implicated, than by any general remarks. By a mistake, which might naturally enough occur to one journeying from place to place, and having his mind occupied by a variety of objects, I had lost a day in my reckoning, and Sunday came, when I supposed it to be Saturday. Having some business to transact, I breakfasted as usual at a cafe', and repaired to the book-sellers, all of whose shops I found open. The streets and quays were thronged as at other times; the stores were all open; the market places were crowded with buyers and sellers; and in no quarter did there appear the least cessation of business, to remind one of the day of rest.—After being engaged till dinner-time, I went out in search of refreshment. The sound of labor was dying away—the tradesmen were closing their shops—the bells of Notre Dame were pealing forth, and large groups of well-dressed citizens were collecting in the gardens and Boulevards. Presuming that it might be the day of some festival in the Romish calender, I made inquiry, and was answered that *it was Sunday!*

MR. BROUGHAM'S SPEECH ON SLAVERY IN THE WEST INDIES.

The exertions which are making in Great Britain to improve the condition of slaves, and finally to abolish slavery in its West Indian colonies, must be viewed with deep interest in this country. If we are not much mistaken the time is rapidly approaching when the British Parliament will take resolute measures for the ultimate abolition of slavery in all the colonies. The following notice respecting Mr. Brougham's Speech in the House of Commons on the 13th July last, is from the last number of the Edinburgh Review.

We regret extremely that the "Corrected Report" of this powerful speech, which, as we are well informed, produced an impression on those who heard it not likely to be forgotten, or to remain barren of effects, should have reached us at a moment when it was no longer possible for us to notice its contents at any length. We shall, it is true, have an opportunity of recurring to it, and its subject, in our next Number; and we feel that the new aspect which that subject has assumed, calls upon us for a renewed consideration of it; but, on the eve of a general election to the first parliament of a new reign, we could have wished to be able to contribute our aid towards the diffusion of the facts and arguments here so strikingly and commandingly stated and enforced, among those who are about to exercise the elective franchise.—The terms of the Resolution which Mr. Brougham moved the late House of Commons to adopt, will sufficiently explain the object of his speech. They are as follows;—"That this House do resolve, at the earliest practicable period of the next session, to take into its serious consideration the state of the slaves in the colonies of Great Britian, in order to the mitigation and final abolition of their slavery, and more especially in order to the amendment of the administration of justice within the same."

This Resolution, so consonant to the dictates of humanity, of justice, and of sound policy, was negatived; but that the measures at which it aimed will be early pressed upon the consideration of the new parliament, there can be no doubt; and it well becomes those of the friends of this truly Christian cause, who have a voice in the choice of a representative, to give that voice to no one who will not distinctly pledge himself to cooperate with Mr. Brougham in his humane and noble efforts for the "mitigation and final abolition of slavery" in our colonies.—We trust that means will be taken to give the widest possible circulation to the "Corrected Report" of his speech. Unfortunately, we can, at present, do nothing more than lay before our readers its glowing peroration—so worthy of this great orator, this unwearied friend of liberty and humanity.

"I trust that at length the time is come, when Parliament will no longer bear to be told that slave owners are the best law-givers on slavery; no longer suffer our voice to roll across the Atlantic in empty warnings, and fruitless orders. Tell me not of rights—talk not of the property of the planter in his slaves. I deny the right—I acknowledge not the property. The principles, the feelings of our common nature, rise in rebellion against it. Be the appeal made to the understanding or to the heart, the sentence is the same that rejects it. In vain you tell me of laws that sanction such a claim! There is a law above all the enactments of human codes—the same throughout the world, the same in all times—such as it was before the daring genius of Columbus pierced the night of ages, and opened to one world the sources of power, wealth, and knowledge; to another, all unutterable woes; such it is at this day; it is the law written by the finger of God on the heart of man; and by that law, unchangeable and eternal, while men despise fraud, and loathe rapine, and abhor blood, they shall reject with indignation the wild and guilty fantasy, that man can hold property in man! In vain you appeal to treaties, to covenants between nations. The covenants of the Almighty, whether the old covenant or the new, denounce such unholy pretensions. To those laws did they of old refer, who maintained the African trade. Such treaties did they cite, and not untruly; for by one shameful compact you bartered the glories of Blenheim for the traffic in blood. Yet, in despite of law and of treaty, that infernal traffic is now destroyed, and its votaries put to death like other pirates. How came this change to pass? Not assuredly by parliament leading the way; but the country at length awoke; the indignation of the people was kindled; it descended in thunder, and smote the traffic, and scattered its guilty profits to the winds. Now, then, let the planters beware—let their assemblies beware—let the government at home beware—let the parliament beware! the same country is once more awake,—awake to the condition of negro slavery; the same indignation kindles in the bosom of the same people; the same cloud is gathering that annihilated the slave trade; and, if it shall descend again, they, on whom its crash may fall, will not be destroyed before I have warned them; but I pray that their destruction may turn away from us the more terrible judgments of God!"

COMFORT.

This is a very comfortable word; and it is a sad pity the French don't know what it means. But it is a still greater pity that we, who have the word, and do know its meaning, should so often sacrifice it for the most unsubstantial reasons. The fact is, we are ashamed to be comfortable, lest we should appear ungenteel. The best chamber in the house must be shut up for company; the lightest and the handsomest parlor must be kept closed for the same reason. We must have a large house, and few domestics, for the sake of appearances,—and we sometimes cut ourselves off from intelligent society, because we cannot afford to receive them with quite so much show and ceremony as our neighbors. All this is foolish. If we cannot afford to be elegant, we can, at least, be comfortable; and if we *can* procure the elegancies of life, why not enjoy them every day? Why must spring-cushions, and warm carpets, and airy rooms, and handsome walls, be shut up three hundred and fifty days of the year, for the sake of making a grand show off, now and then? Why do we not consult our comfort by living in smaller houses, and keeping more domestics? Surely, leisure for intellectual and tasteful pursuits is better than the reputation for lofty rooms and Venitian windows. Why should we refrain from seeing cultivated people in a social, cordial way, because another can give them better wine and rarer fruit?

I admire splendor, and where circumstances warrant it, I am even strongly in favor of magnificence; but above all things I do love comfort.

I believe no people in the world have such fear of public opinion as the Americans. To a certain extent, the check is a salutary one; but our domestic life is a matter of much more concern to us than it is to the public; and we ought to have sufficient courage to study our own comfort, and gratify our own tastes.

Our manner of visiting, and of receiving visiters, is laborious in the extreme. If friends are staying with us, we feel as if every moment must be devoted to them. We cannot sleep, or ride, or read, or visit, for fear our friends should be left alone. This is making visiting a burden to them, as well as to ourselves. We soon become uneasy at such constraint, and they are restless under a conviction that they impose it upon us. The fact is, it is a luxury to a visiter sometimes to be left alone—to read, or ramble, or sleep, according to fancy. Many a time, when I have really admired and loved my hostess, I whould have thanked her from my heart for a little relaxation of attention—the privilege of being sometimes left to my own thoughts—the luxury of a little more freedom, for her and for myself.

At the South, they manage these things better than we do. Their hospitality is unbounded. Visiters may be at home in a mansion, without depriving the inhabitants of the pleasures of home. Every thing is at the service of friends; but if the hostess wishes to visit, where her guest has no inclination to go, she does not hesitate to leave her to herself, to dispose of time as best suits her.—What a relief not to be *obliged* to visit, or *obliged* to stay at home! This perfect freedom is the only thing that can make visiting a real pleasure to all parties. A friend lately told me of a very elegant woman he had seen at the South, who formed the most prominent attraction at all the fashionable parties.

"I saw her once early in the morning," said he, "buying some fine fruit, at her door. She had on a calico morning-dress, and a very neat plain cap. I thought her an uncommonly genteel domestic—but never dreamed of its being the brilliant belle I had seen the evening before, until she bowed and spoke to me. We entered into some conversation concerning the fruit she was buying; and simple and common-place as the remarks must have been, during such an interview, I was absolutely enchanted with the graceful ease of her manner. A New England woman would have escaped into the house, on my approach—or not recognized me; or, if I had spoken first, would have blushed, and fidgetted, and apologized for her morning dress." Which course is the wisest?—not to ask, which is the most comfortable. An ordinary woman will never get a character for real elegance by starving herself for state occasions; and a truly tasteful one will lose nothing by being sometimes seen without coronation robes.

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And each, like the bag of the bee,
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She had gather'd from flower and tree."—*Anon.*

DEDICATION—TO MRS. HOFLAND.

*My Dear Friend,*—I feel sincere pleasure in being able to testify publicly the feelings I have long privately entertained towards you.

In my earlier days your writings afforded me enjoyment, and supplied me with instruction. It is my earnest desire to do for my young friends that which you have done for me, and for the thousands whom you have taught the best principles in the most winning and effective manner. To follow in your footsteps is my ambition. My first publication intended, not for childhood, but for those *emerging* from it, I dedicate to you, even less from friendship than from a sense of duty and gratitude.

I have had some experience in the education of youth. My aim has ever been, to quote the emphatic words of Scripture, "to train up a child in the way it should go;" and I fervently hope, that while the following tales may amuse and interest the yet unformed, if not unbiased, mind, amusement will not be the only result, but that they will convey lessons, hat may lead to practical improvement, upon many of the most essential points.

With respect and affection,
Your sincere friend,
ANNA MARIA HALL.

*London, March*, 1830.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing: and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

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